

T W O
L E T T E R S

F R O M A

Physician in *LONDON*,

T O A

Gentleman at *BATH*.

The *FIRST* containing,

Such plain and easy Rules as will preserve Health, and prevent all Diseases until extreme old Age ; together with some Observations on the present Use of *TOBACCO*, and the particular Effects of it upon the human Body enquired into.

The *SECOND*,

An earnest Dissuasive from the Use of *Empiricks*, wherein from the Insufficiency of Experience, without a learned Education, is clearly proved, that the Practice of all such is generally confused, and consequently very dangerous ; and the several Reasons urged for employing them particularly answered.

*Published at the particular Request of some Friends,
for the universal Benefit of Mankind.*

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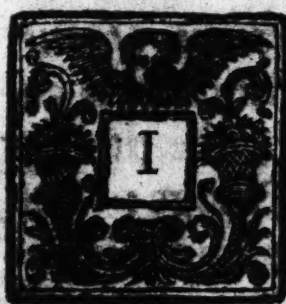
T W O

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T W O
LETTERS, &c.

S I R,



HAVE at length sent you an Answer to your kind Letters, as soon as my Business, and the large handling of the Matter, protracted far beyond my first Purpose, would permit. Your first Request is, To give you such Rules and Directions as may serve for the Preservation of Health, and preventing of Diseases : Your other is, To deliver my Opinion concerning *Empericks*. As to the former, though Health be truly invaluable, and the greatest Blessing belonging to this Life, yet the Means of preserving it are
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but little thought of, and less regarded by most of those that have full Fruition of it, and are in their flourishing Years. If this your Request proceeds from a Resolution to observe those Things which you desire to hear, *Dignus es Nestoris annis, & Crotonis salubritate* : You are worthy of long Life and perfect Health. Some place their Felicity in Honour, some in Wealth, some in other Things : But if Health be not a continual Attendant upon these, this supposed Happiness is soon changed into Misery. O blessed Health, says an ancient Poet, when thou art present, all Things flourish as in the Spring ; without thee no Man is happy. *We call that Constitution of Body Health,* says *Galen*, *wherein we are not vexed with Pain, nor hindered in the Actions of our Life.* Now this perfect Constitution is altered and impaired two Ways ; the one by inward, the other by outward Things : The inward are bred and born with us, and it is not in our Power to resist them ; such as Driness, continual decay or wasting of the Substance of our Bodies, and breeding of superfluous Excrements. Of these *Galen* discourses at large ; but I omit them, as Things out of our Power, and proceed to the outward, which have equal or greater Force to overthrow our Health, if they be lightly regarded ; and much Vertue to preserve us from

from Sickneſs, if we uſe them rightly. Theſe are are almoſt in our Power, and moſt of them may be obſerved by us, if we would endeavour to live free from Sickneſs. That they have Ability to effect this, the Author before cited, aſſerts in theſe Words: *He that leadeth a free Life, and hath a Care of keeping his Health, ſhall never be troubled with ſo much as a Bile.* And in another Place: *They which have a good State of Body, and free Tranſpiration, and uſe not too violent Exerciſe, and keep their Stomach and Liver warm, it is impoſſible for them to have an Ague.* This Warrant of ſo great a Phyſician, to live until extream old Age without any Diſeaſe, may move you to a careful and diligent Obſervation of the Rules required to this happy State of Life. Theſe outward Things are in Number ſix: Air, Meat and Drink, Exerciſe and Reſt, Sleep and Waking, expelling and retaining of Superfluities, and the Affections of the Mind. All theſe are comprised under the Name of Diet, and are called Non-naturals, becauſe they are not of the Eſſence or Nature of the Body. They are called by *Galen, Cauſæ Conſervatrices*, becauſe they keep and preſerve the Body in perfect Health, till it comes by inevitable Fate near the Grave, withered and conſumed for want of Moiſture. Of theſe ſix, the Air, becauſe our Life begins with it, hath the firſt

Place, of which we have a continual Use as well by Night as by Day, Sleeping and Waking: It is of its own Nature hot and moist; but it is subject to many Alterations from the Earth, from the Waters, from the Winds, and from the Heavens; it ministers Nourishment to the Spirits, and cools them, and receives their superfluous Fumes; it passes by the Mouth, Nose and Arteries, into the Brain, Lungs, Heart, and all Parts of the Body: What Substance or Qualities soever be in it, those are infused first into the Spirits, then into the Humours, and so into the whole Body. Clear, subtil, pure, sweet and temperate Air lighteneth the Spirits, clarifies the Blood, dilates the Heart, and lifts it up with Joy and Delight: It prevents Obstructions, stirs up natural Heat, increases Appetite, perfects Concoction, and enables every Part to expel its Superfluity at fit times. These are the excellent Properties which *Hippocrates*, *Galen*, and others ascribe to a good Air. *Columella* advises them that buy Land to regard principally the Healthfulness of the Air, lest they purchase the Means of shortening their Lives. And *Aristotle* counsels, that Cities should be built in a pure and clear Air. *Herodotus* affirms the *Egyptians* to be the most healthful of all Nations, because the Air of that Country is so pure and not subject to Alterations,

tions, as in other Places. The best Air is commonly about the highest Places, that are open towards the East, for there the Sun hath most Power to clarify it, and the Wind to disperse the grossness and superfluity of it. On the contrary, gross, thick, and impure Air receives continual Exhalations from Moors, Fens, Bogs, and such like; or being debar'd from the Benefit of the Sun and Wind by Hills, Woods, or other Means, is an utter Enemy unto Health; for it oppresses the Heart, infects the Lungs, dulls the Wit, diminishes natural Heat, hinders Appetite, weakens Concoction, and subjects the Body to many other Infirmities. Therefore since there is so great Power in the Air both to preserve and overthrow a perfect State of Body, you are not only to have a special Care to live always in a good one, but also to avoid all Objects offensive to the Sense of Smelling. And here I may not, unfitly give you my Opinion of Tobacco, since it is taken not unlike to the drawing in of Air by Breathing; and hath great Power to alter the Body. This *Indian* Simple, according to those who first wrote of it, is hot and dry, almost in the third Degree. In respect of the Excess of these first Qualities, it cannot be safe for young and sound Bodies, though it yielded pure Nourishment; for the Diet of young Men must be moist without Ex-

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cess of Heat ; and in cholerick Complexions, somewhat cooling, as *Galen* affirms : It is a strong Purger (as hath been often tried by Experience) and an utter Enemy to most Stomachs : It consumes the Moisture, and increases the Heat of perfect Constitutions, as the Fire and Sun, heat and dry Things which are exposed to them. Heat and Moisture, in their just Mixture, are the Preservers of Life : In Proportion as Heat is increased, Moisture consumes ; if Moisture be diminished, a necessary Decay of Heat must follow ; for it is maintained and fed by that, as a Lamp with Oil. Tobacco therefore, armed with the Excess of both these Qualities, is no less than our professed Enemy. If the Inhabitants of hot Countries are short-liv'd from the Heat of the Sun drawing out so much Moisture from the Body, and the continual drawing in of hot Air by breathing, dissipating and consuming it, and consequently hastening a dry and withered Dis-temper, the Messenger of approaching Death : Doth not Tobacco threaten a short Life to the great Takers of it ? Doth not the drawing in of this hot and dry Fume, resemble those hot Regions ? *Plato* would not allow young Men to drink Wine, even moderately, because it carries them headlong to Lust and Anger. Doth not Tobacco this much more ? Wine is hot and moist : Tobacco exceeding
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it far in Heat, hath Dryness associated to it instead of the other's Moisture. Wine nourishes, Tobacco purges. Every Man, that hath but tasted of Natural Philosophy, may easily comprehend it to be a dangerous and pernicious Thing to cholerick Constitutions ; it inclines them to burning Agues, Phrenfies, and Hecticks ; or carries them into an untimely Melancholy ; for the unkind Heat of it, exceeding the natural Heat of the Body, wastes and destroys it, and breeds a Melancholy by the long continued Use of it. I see not therefore how Tobacco can be acquitted from procuring the Overthrow of the perfect State both of Body and Mind ; and that not only in ourselves, but in our Posterity also, inasmuch as the Temperament and Constitution of the Father is ordinarily transfused into the Children ; and consequently, where the Humours of the Body have contracted a sharp Heat and Dryness by Tobacco, the Father gets a Child like to himself, wanting that kind Moisture that should protract his Life unto old Age, and incline him to an ingenuous, courteous and kind Carriage. Many take it, indeed, imagining that it enables them in some Actions. I confess it may cause a sharp and fretting Heat in the Blood, but Heat can never be preserved without that Moisture which Tobacco consumes. Tobacco therefore, though never
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so sparingly taken, must be hurtful to you; and the often Use of it will drive you, *lentis gradibus*, into your Grave long before the Time that Nature has assigned. *Hippocrates* says, that which is done by little and little, is done safely; and in Diet as well as in other Things, he commands all to be used with Moderation. *Galen*, speaking of gentle opening Medicines, affirms, that the often Use of them dries up the solid Parts of the Body, and makes the Blood thick and gross; which being burnt in the Kidnies, breeds the Stone. This may as well be verified of Tobacco; which is taken oftener than ever such opening Medicines are taken; and hath also more Heat and Dryness than those have, and therefore greater Power to hurt sound Bodies. There may possibly be a profitable Use of it in cold and moist Bodies; but it must be taken very seldom, and with great regard of many other Circumstances. To conclude, since it is so hurtful and dangerous to Youth, (I wish in Compassion to them) it might have the pernicious Nature expressed in the Name, and that it were as well known by the Name of Youth's-bane, as by the Name of Tobacco.

The second Thing is Meat and Drink. As our Bodies, are in a continual wasting, the inward Heat always consuming Part of the very Substance of them; the Use of
Meat

Meat and Drink becomes necessary for the Restoration of this daily Loss. These rightly used according to the Rules of Physick, have great Power to preserve the Body from Diseases. There are five Things to be observed in the Use of Meat: The Substance, the Quantity, the Qualities, the Times of Eating, and the Order. As to the Substance, I shall pass over, (to avoid Tediouſness) Meats of good Nourishment, thoſe being ſufficiently known to you already, and will ſpeak only of ſome few that are bad. Meats of ill Juice filling the Body with groſs Humours, is one of the principal Cauſes of moſt Diſeaſes. *Galen* ſays, that when there was great Scarcity of Corn throughout the *Roman* Empire, the People being compelled to eat Roots and Herbs of bad Nourishment, fell into Diſeaſes of ſundry Kinds. This he further confirms by the Example of himſelf; for during the Time of his eating ordinary Fruits, he was troubled with Agues almoſt every Year; but after he left them, and fed only on good Meats, he protracted his Life until extreme old Age, without any Sickneſs. The worſt Meats that are in Uſe with us are, of Fleſh, Bull Beef, the Blood whereof being accounted Poiſon amongſt Phyſicians, may juſtly make the Fleſh ſuſpected, eſpecially for cold and weak Stomachs. All old Beef as it is of hard Digefſtion, breeds groſs and melancholic

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Blood.

Blood. Boar's Flesh is much of the same Nature, and the older and greater, the worse. There is the like Reason of Bucks, Male Goats, and Rams, in their kind; their ill Juice increases with their Years, and those ungelt are of harder and grosser Nourishment. Blood, however prepared, is utterly condemned by *Galen*; so are the Inwards of Beasts, and the Feet also, especially of the greater Sort. Of Fish, the greater and older are the worst, and bring most Labour to the Stomach: Those that live in muddy or standing Waters are far worse than those of the same Kind that keep in gravelly or clear Rivers. Eels are justly excluded from the Number of wholesome Meats, because they breed of Putrefaction. Most *English* Fruits are forbidden in Diet. Many of them are profitable in Medicines: *Galen* says, Apples, Pears, and Medlers, are not to be used as Meats, but as Medicines. The sooner ripe and the sooner subject to Corruption, are most condemned, because they are easily turned into Putrefaction in the Body. Cucumbers are too usual with us, being utterly rejected by *Galen* for their ill Juice, and if they be not well concocted (as they never are in a cold Stomach) they are almost like to deadly Poison. Our common raw Sallads are full of Danger. Lettice is one of the best of their usual Ingredients,

gredients, which though it be good in a hot Stomach, yet being taken in a great Quantity, pierces to the Heart and kills, as *Galen* affirms. It is not safe for any Man in the Use of these bad Meats, to presume upon his strong Stomach ; for tho' bad Meats be well concocted, yet, when the Juice of them is carry'd into the Veins, it retains the old Nature, and must abstain from all Meats of bad Juice, tho' they be easy of Digestion ; for by the Use of them our Bodies will be filled with Matter ready to putrify upon every light Occasion ; whereupon malign and dangerous Diseases will follow.

The second Thing to be considered in Eating, is the Quantity : This must not be proportioned to the Appetite, but to the Strength of the Stomach to concoct it perfectly ; for the Fault or Defect of the first Concoction is never amended in the second or third : If the Liver receives the Juice of Meats raw and incocted from the Stomach, it converts it into gross and impure Blood, and so sends it into the lesser Veins, where there is no Power to refine it. It were superfluous to speak of Defect in this Point, for Gluttony, that great murdering Tyrant of the World, hath subjected most of the richer Sort, and lead them by pleasant Variety to the cruel Prison of Sickness, and from thence to merciless Execution. Health

requires little Meat and much Exercise, that we may thereby be refreshed and not oppressed. *Fernelius* makes Gluttony the Mother of all Diseases, tho' they have another Father. Of all the five Things before mentioned, the Error in Quantity is most usual, and most dangerous, and therefore most carefully to be avoided. A full Diet stuffs the Body with gross Humours and Wind; it breeds Obstructions, after which follows Putrefaction, and Diseases of sundry Kinds; it begets many cold Diseases, as Gouts, Drop-sies, Palsies, and such like; it oppresses both the outward and inward Senses; it suffocates and extinguishes the natural Heat, as a Lamp with too much Oil. Thus were some of the great Champions, that used to contend at the solemn Games of *Olympus*, suddenly choaked with Fulness: It breeds thick and gross Spirits, whereby the Wit is made obtuse and blunt, and the Judgment dull and weak. Finally, it renders a Man unfit not only for natural and civil Actions, but for every kind of Meditation: The Body oppressed with such Errors in Diet, clogs the Mind, and presses it down to the Ground. A slender Diet brings the contrary Effects; and Temperance only is the Governor of a pleasant and healthful Life. Many have lived in Health, with perfect Use of their outward and inward Senses until extreme old Age, by
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the continual Use of a slender Diet. There is a memorable History of *Apollonius Tyanæus* in the Reign of *Domitian*, who having excellent Gifts of Nature, and confirming them by daily hearing, reading and meditating, obtained such deep and admirable Knowledge, that he could tell many strange Things, and foretel Things to come; whereupon he was accused before the Emperor to have Conference with Devils; but he cleared himself with this Answer: That he always fed on light Meats in a small Quantity, and without Variety: This kind of Diet, said he, hath given such an excellent Perspicuity to my inward Senses, that I clearly see, as in a Glass, Things past and to come. *Josephus* reports that the Sect called *Esseni*, enjoyed Life and Health far longer than other Men, by their slender Diet. The great Philosophers of *Pythagoras* Sect had for their usual Diet only Bread and Honey. To conclude this Point, Variety of Meats is the greatest Mean to allure the Appetite, and consequently to procure overfeeding; therefore all Physicians inhibit many Sorts of Meat to be eaten at one Meal; for beside the Hurt of the Quantity, the Difference of their Qualities procures Labour to the Stomach, and hinders perfect Concoction. The Opinion of *Montanus* is very strict in this Point, for he doth rather allow one Dish of Meat, be
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it never so bad, than Variety of Good. One Thing more is here to be observed, that after you are past that flourishing State and full Strength of Body, which you now enjoy, as your Years increase, the Quantity of your Meat must be diminished ; for there will be a Decay of your natural Heat. *Hippocrates* says, *Old Men have little Heat, and therefore should eat little ; for as a Heap of green Wood quenches a little Fire, so, much Meat extinguishes the decayed Heat of the Stomach.* In this Respect, *Montanus* forbids old Men to go to Feasts, lest by long Sitting and inticing Variety of Meats, they should eat much.

The third Thing to be considered in Meat is the Quality. The Diet in Summer must be much cooler and moister, than in Winter ; inasmuch as, in that Season we draw in, by breathing, far hotter Air : The Sun also infusing into us a burning Heat, sucks out much of our Moisture.

The fourth Thing to be observed in Eating, is the Times. New Meat may not be put into the Stomach before the former be thoroughly concocted and digested. They that are full of superfluous Humours, by taking Meat often, nourish not themselves, but their own Destruction ; for all the Offence that Fasting gives us, will soon be taken away by the Continuance of it. The
Custom

Custom of our Nation, as to the usual Times of Eating, agrees not in the least with the Rules of Physick; for a large Supper following so soon after a full Dinner, heaps up fit Matter for Diseases. Breakfast and Supper without any Dinner, would agree far better with those that have cold and moist Bodies, or that use little Exercise. This Opinion is confirmed by the Custom of the Ancients. *Galen* used to eat a Piece of Bread only for his Breakfast, and abstained until Supper. The great Champions, that were purposely fed to be strong to fight at *Olympus*, used Bread alone for their Breakfast, and Pork for their Supper, without any Dinner. It cannot be strongly objected against this, that the *Grecians* at the Siege of *Troy* used to eat four times daily; three of those Meals being only of Bread and Wine in a small Quantity, and their Supper indeed in a larger of Flesh. It seems that this often Eating was extraordinary, according to their extraordinary Labour in the Wars: For *Galen*, speaking of the Custom of the Country, makes Mention but of a light Breakfast or Dinner, and a larger Supper. But to shut up this Point, since you are continually at a plentiful Table, and also at unfit and unequal Distances of Time, if you do not feed very moderately and sparingly at Dinner, it were healthful to enjoin yourself a light Penance by abstaining

abstaining altogether from Supper : For although the Abundance of natural Heat, in these your flourishing Years, permits you not to feel this Error of laying one Meal upon another, yet this bad Custom lays a secret and hidden Foundation for Sicknes, whereupon you will daily build without Suspicion, till it rises to the full Height of some dangerous Disease.

The fifth and last Thing to be observed in Diet, is the Order of taking sundry Meats at one Meal. The Custom of this Land differs in this also from the common received Opinion amongst Physicians, which is to eat those Meats first that are lightest of Digestion, that they may first pass out of the Stomach. The safest Way to prevent all Danger of Disorder is, never to eat of above two Dishes at one Meal ; which is an excellent Mean to preserve Health. What though Epicures object, *Qui medicè vivit, miserè vivit ?* yet you shall thereby be happy in the Fruition of your Health, when *they* shall be wretched and miserable by the Grievances that follow the full Pleasure and Delight of the Taste.

Concerning Drink, there are three usual Kinds of it with us, Wine, Ale, and Beer. Wine is first both in Time and Excellency. The older Wines are, the hotter they are. The Benefit of Wine is in that it greatly helps
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Concoction, Digestion, breeding of good Blood and Nourishment. But this is to be understood with Distinction of Wines, of Complexions, and of Years ; for new Wines have in them a gross and earthy Substance, by Reason whereof they are so far from helping the Concoction of Meats, that they themselves are hardly concocted. They are utter Enemies to all Infirmities of the Head. They are also very hurtful to hot Complexions ; therefore they are generally forbidden to Youth. *Fernelius* says of Wine : *It is to Mens Bodies as Chalk to Trees* ; it hastens the Fruit, but kills the Tree. This is to be understood of hot Wines, in young Men and hot Constitutions. Ale is cooler than Beer, because it wants the Hop ; it fumes not up to the Head, as Wine and Beer do ; therefore it is most healthful in Infirmities of the Head, but it is windy. Hops, which make the Difference betwixt Ale and Beer, are hot and dry. The Use of Drink is to restore the Moisture which the Heat of the Body daily consumes ; it makes the Juice of the Meat more liquid or thin, that it may be the easier carried into the Veins, and distributed into all Parts of the Body. *Hippocrates* says, Exercise, Meat, Drink, &c. and all in Moderation. Here is a plain and manifest Rule for the due Use of this ; that it be never taken in great Quantity. The

Words also contain a more obscure Rule for the Time of Drinking ; that is, Meals must begin with Meat, and then Drink to follow ; first Labour, then Meat, after that Drink. This condemns the common Custom of drinking betwixt Meals, or immediately before them. Wine before Supper is as hurtful, as usual, it carries the uncocted Relicks of the Meat into the Veins before the due Time : Also it procures a false Appetite, whereby new Meat is taken before the former be digested ; which is a pestilent Enemy to Health. The Quantity of Drink must be proportioned to the Meat, with a regard of the Temperature of the Body, and Season of the Year ; for lean and dry Bodies are allowed more than fat and moist ; and a greater Quantity in Summer than in Winter. Very little Drink hinders Concoction in some Stomachs, and Distribution in most. A great Quantity oppresses the Stomach, hinders Concoction, breeds Wind, offends the Head, and fills the whole Body with superfluous Moisture. Drink may sometimes be allowed betwixt Meals to cholerick Bodies, after the Meat is concocted in the Stomach. *Galen* allows Drink in the Night to those only that are extremely thirsty ; but this Liberty of Drinking betwixt Meals procures much Hurt to flegmatick Bodies, and to those that drink for Pleasure or Custom without

out great Thirst. *Hippocrates* forbids Drink to them that are ready to go to Bed, because Sleep moisteneth sufficiently.

The third Thing to be considered for the Preservation of Health is Exercise and Rest. Exercise is defined to be a vehement Motion of the Body, whereby Breathing is altered, or Weariness procured. All Motion of the Body is not to be accounted Exercise, but only that which is violent. Exercise is not safe in all Bodies ; for if there be Fulness of Blood in the Veins, or bad Humours in the whole Body, there it may drive the superfluous Matter into some principal Part, and breed dangerous Diseases ; or into the Joints, and procure extreme Pains. Therefore in this Case the safest Way is, first to take away this Fulness by opening a Vein, or by Purg- ing, or by a slender Diet, and then to begin with gentle and moderate Exercise, increasing it daily by small Degrees ; for all sudden Changes are dangerous. The fittest Time for Exercise, is the Morning upon an empty Stomach, when the Supper is perfectly concocted, and fully digested ; for if a Man feels any Relicks of his Supper after he arises in the Morning, it is far safer for him to follow the Counsel of *Celsus*, and betake himself to Sleep again, than by Exercise to send raw Humours into the Habit of the Body. Much more is that Exercise to be condemned

that is used soon after Meat. *Hippocrates* sets forth the Commendation of Exercise moderately used, and at fit Times, in these few Words ; *Corpus robustum reddit*, it maketh the Body strong. And in another Place ; Labour is to the Joints and Flesh, as Meat and Sleep to the inward Parts. *Plato* shews the Benefit of Exercise, and the Hurt of much Rest : Exercise strengthens Rest, and breeds Rottenness in the Body three Ways : First, it increases natural Heat, whence comes perfect Concoction, and plentiful Nourishment : Secondly, the Spirits thereby are carried with greater Force, which cleanses the Passages of the Body, and expels the superfluous Excrements better : Out of these two rises a third, that the instrumental Parts of the Body do by this Motion gather Hardness and Strength, and are more enabled to resist the Diseases incident to them.

The fourth Thing to be observed for Continuance of Health, is Sleeping and Waking. Of this is that Aphorism of *Hippocrates*, Sleeping, or Waking, exceeding Measure, are both ill. This he further confirms in another Place : Too little Sleep hinders the Concoction, and too much is an Enemy to Distribution ; it hinders the Carriage of the Juice of the Meat into the Veins : By this, gross Humours are engendred, the Body made heavy and lumpish, and the Wit dull.

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The Night is much fitter for Sleep than the Day, because the Spirits move inward by reason of the Dark. I will not trouble you with the dissenting Opinions of our Authors about the Manner of lying in Sleep: It shall be sufficient to note, that it is not good to lie all Night upon one Side; and that the worst Manner of lying is upon the Back. The length of Time allowed for Sleep, is seven or eight Hours; longer Sleep is required after a large Supper, than after a light. Sleep moistens the Body, therefore larger Sleep is permitted to drier Bodies. The old Rule of rising early presupposes light Suppers, which are hardly warranted by Physick; but when full Dinners go before, or where there is some Infirmary of the Head. Sleep is not allowed until three or four Hours after Supper; for upon a full Stomach a whole Cloud of Fumes and Vapours ascend to the Head in Sleep, a great Part whereof is dispersed in Waking. This Reason doth inhibit Sleep after Dinner, as an utter Enemy to the Head; but when the Stomach is weak, and the Head strong, a short Nap fitting is allowed, because it helps Concoction, by drawing the Heat inward.

The fifth Thing for continuance of Health, is Retention and Expulsion of superfluous Excrements at fit Times. Every Concoction has its several Superfluity; if any of these be
retained

retained or kept too long in the Body, or expelled too soon, or with great Violence; Health is thereby impaired; if the Bowels empty not themselves at fit Times, the neighbour Parts suffer thereby, and the Head also receives unkind Fumes; if the Liver and Spleen want their timely Unloadings into the Kidnies and Bowels, Diseases of divers Sorts follow after; if the Kidnies and Bladder hold their unprofitable Burdens beyond their just Times, they are weakened by that heavy Weight, by extending the Parts, and by increasing of Heat; if Sweat or insensible Transpiration be hindered, Obstructions and Putrefaction succeed, and after them, Disorders of sundry Kinds: If these or any other Humour rush out of the Body with great Force, or issue quietly in too great Quantity, the natural Heat and Spirits pass out with them, whereby the whole Body is weakened. There was a Custom amongst the *Egyptians*, to empty their Bodies with Medicines three Days together in every Month, that no superfluous Humour might hold long Possession there. By this it appears what great Danger they esteem'd it to nourish their Enemies within the Walls of their City. But this Course cannot be justified by the Rules of Physick: It agrees far better with Health to prevent this Fulness by a slender Diet, and moderate Exercise. The
Errors

Errors committed in these two, are commonly the Cause of the Excess and Defect in this Point.

The sixth and last Thing is, the Affections of the Mind; the Excess of any of these overthrows the natural and perfect State of Body. *Plato* was of Opinion, that all the Diseases of the Body have their Beginning from the Mind. Moderate Joy and Mirth do both preserve Health and drive away Sickness; the Spirits are thereby stirred up, Heat is increased, and the Humours are extenuated and clarified. *Quintus Fabius*, that renowned *Roman* Captain, being twelve Years afflicted with a quartane Ague, was freed from it by the Joy of a Victory obtained against *Hannibal*. But this Affection, how profitable soever it be, exceeds the Limits and Bounds of Moderation, disperses the Spirits like Lightning, that they cannot return to maintain Life. *Gellius* gives us a lamentable Example of one *Diagoras*, who had three Sons crowned Victors in one Day at the solemn Games of *Olympus*; and whilst he embraced them, and they put their Garlands upon his Head, and the People rejoicing with them, casting Flowers upon him; the old Man overfilled with Joy, yielded up his Life suddenly in the midst of the Assembly. But Examples of this Kind are rare, and therefore not to be feared. Sorrow and Grief
hath

hath great Power to weaken the ablest State of Body: And (as *Plato* says) exercises cruel Tyranny. *Tully*, discoursing of the Affections of the Mind, hath these Words: Every Perturbation is miserable, but Grief is a cruel Torment: Lust hath with it Heat; Mirth, Lightness; Fear, Baseness; but Grief brings far worse Things; Wasting, Torment, Vexation, Deformity; it tears, it eats, and utterly consumes both the Mind, and Body. Histories afford many Examples of those that have been brought into Consumptions, and unto Death, by Sorrow and Grief. Fear is an Expectation of Ill; it is commonly the Forerunner of Grief; it calls the Blood suddenly from the outward Parts of the Heart, and leaves them destitute of their natural Heat; for want whereof they tremble and shake: The Heart then suffers Violence also, as appears by the weak and slow Pulse; and is sometimes suddenly overcome and suffocated by the violent Recourse of Blood. Thus *Publius Rutilius* and *Marcus Lepidus* ended their Lives, as *Pliny* reports. There are sundry Examples in Histories of those that thro' extreme Fear have had their Hair changed into a whitish Hoariness in one Night. Anger may add somewhat to Health in cold and moist Bodies; for it is an Increase of the Heat of Blood about the Heart. This brings much
Hurt

Hurt to cholerick Bodies. The Strength of hot Bodies, wherein it is always most violent, will not yield to it. I know some are of a contrary Opinion ; but I must avoid entering into Controversies, having been already so long. Other Affections I omit, as being near the Nature of some of these, and having less Power to hurt the Body. You see, Sir, with what Efficacy the Affections of the Mind work upon the Body ; therefore it is as necessary for Health to hold a Mean and Moderation in them, as in the five other forenamed Things. For though we live in a sweet and pure Air, observe a strict Diet, use Sleep and Exercise according to the Rules of Physick, and keep fit Times and Measure in expelling Superfluities out of our Bodies ; yet if we have not quiet, calm and placable Minds, we shall subject ourselves to those Diseases that the Mind, yielding to these Passions, commonly inflicts upon the Body ; these are many in Number, grievous to suffer, and dangerous to Life.

Thus have I briefly run over these six Things, which being rightly used with special Care and Regard, will preserve all strong Bodies in continual Health, and prevent all Diseases until the radical Moisture be consumed, and no Oil left to maintain the Light of Life.

I am, Sir, &c.

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LETTER II.

S I R,

THE second Thing which you require of me, is to set down at large my Opinion concerning *Empiricks*. This I know must be a Work subject to much Envy and Hatred. For whether I imitate such Authors as I have read, or speak from myself, I shall be compelled to lay a grievous Accusation upon them. I am encouraged to this; first, by the Nature of the Accusation, that stands upon a manifest and infallible Truth; next, by the heinous Facts of the accused, which tend not to the Loss of Credit or Goods, but of the Life of Man.

The Name of an *Empirick* is derived from the *Greek* Word which signifies Experience; and by an *Empirick* is, as you know, understood a Practitioner in Physick, that hath no Knowledge in Philosophy, Logick, or Grammar; but fetches all his Skill
from

from bare and naked Experience. Ignorance then is the Difference whereby these Men are distinguished from other Physicians. But because Ignorance is sometime cloathed with the outward Garments of Knowledge, and Men are commonly judged of by that which is most apparent, I will set down some outward Marks, whereby they may easily be discerned. The first shall be their Loquacity, or much Speaking: *Langius* brandeth them with this Mark in his Epistles, and compareth them to Geese that are always gagging. The second, their hasty, rash, and unadvised judging of Diseases, and promising a Cure, before they know the Cause. The third, their Forwardness in disgracing and flandering other Physicians, whom they know to be many Degrees before them in the Knowledge of the Art. The fourth, the magnifying of their own Skill, the extolling their Practise, and amplifying their strange and admirable Cures. These I only mention, having a fitter Place to speak more largely of them. I am not ignorant that there was a Sect of Physicians amongst the Ancients called *Empirici*: *Rome* was full of these when *Galen* came thither; they had more than a superficial Knowledge in the Ground of Physick, and wrote many learned Books. I purpose not to speak of any such, but only of those that have no

Taste of Learning, but spend their Youth either in mechanical Trades, or in some other Course of Life that bars them from the Knowledge of any of the liberal Sciences. Neither shall I descend only to the baser Sort of them, whom I hold not worth the naming, but unto all, whoever they be, that having not applied themselves to study, are notwithstanding sometimes fortunate by a multitude of Patients, and famous by popular Applause. And to avoid Confusion, first, I will lay down the Difficulty of the Art of Physick, the ample and large Limits of it, with the Necessity of other Kinds of Learning that must go before it ; whereby all *Empiricks* must needs be disabled. Secondly, My Intent is to discover Part of the manifold Errors, and inevitable Dangers of their Practice. Thirdly, I shall take away the Objections which are usually brought in Defence of them. Last of all, I shall make known to you the true Causes of their popular Fame so falsely ascribed to them. All which being duly considered, it will plainly appear that *Empiricks* are as far behind regular Physicians, in the Knowledge of our Art, as *Thersites* was behind *Achilles* in Fortitude.

As to the first, the deep and profound Knowledge contained in this Art, the long Time of Study that it requires, the Ambiguity

guity and Difficulty of Judgment, and the Peril of Experiments are all expressed in the first Aphorism of the renowned Father of our Art, *The Life of Man is short, &c.* as if he had said, After that a Man hath spent almost his whole Life in the painful and diligent Study of Physick, he shall not then be able to see into the Depth of it: His Experiments shall be subject to Danger, and his Judgment shall meet with many ambiguous Scruples.. And in another Place speaking of Physick, he says, it brings great Labour and Trouble to him that professes it: Furthermore, he appoints six Guides or Leaders to the Study of this Art. This is confirmed by *Galen*, with some Difference of Words, but they agree in Substance; he that will attain to the Knowledge of Physick, must first be apt and fit for it by Nature; then he is to apply his Mind to Study in his Youth; and so continue with Labour and Diligence: This is to be done in a fit Place, that is, in Schools of Learning; there he must hear the best learned Men, and read the most approved Authors; there he must learn the Method of the Art, before he shall be fit to begin to practise. The Necessity of this timely Beginning, of hearing many learned Masters, and of long Perseverance in diligent Study, is proved by that one Saying of *Galen*, *The whole Life is required*
to

to the perfect Knowledge of the Pulse. What can be here said in Defence of *Empiricks*? *Hippocrates* and *Galen*, the most competent Judges of all Matters belonging to our Art, require many Things in all the Professors of it, two whereof are not to be found in the best of them: For whosoever examines their Education, shall find that they never applied their Youth to Study; never had learned Men to instruct them; never understood Method or Order of Study, and therefore can follow none in their Practice: For want whereof all they do is confused, disordered and dangerous.

It is well known how Scholars bestow many Years in Study, first in the Grammar School, and then in the University, before they can take the Degree of Doctors. If there had been a more easy and compendious Way to this Knowledge, all Ages had greatly erred in following this long, laborious, and chargeable Course: I might enlarge the Difficulty of this Art in setting down the Definition and Division of it; but I desire to avoid Tediouſness; therefore I will omit the former, and touch the latter briefly. One Reason is sufficient to bring all their Practice into Contempt with Men that have any Taste of Learning; *viz.* that they rush into the Practice of an Art, having never learned the Theory;

Theory ; which is in all Learning accounted necessary to be known before the Practice can happily be attempted, and are driven into infinite Errors, and precipitate many of their Patients into the Grave. Further, there are in the Art of Physick sixteen Indications, as we call them ; the Knowledge of these, is as necessary to direct a Physician in the Cure of Diseases, as the Pilots Card in sailing : They are as Guides and Conductors to lead us into the Understanding of all Things that may help or hurt our Patients. The Consideration of every one of these is so necessary, that the omitting of one does oftentimes mar the Cure ; by some few of the Observations, that the methodical Cure of one Disease requires, you may conjecture the Difficulty of the healing of that and others ; I take for Example a Plurisy ; wherein I omit as impertinent in this Place, the usual Error of Empiricks, in taking other Diseases for this, and the Danger of the Sick, by a Course of Physick, built upon a false Foundation. First, the learned Physician is to search out the proper Signs of this Disease, and by them to distinguish it from others that have some Affinity with it ; then he looks into the Cause of it, the Differences, and Symptoms or Accidents that attend upon it : He examines the natural Constitution of the Patient, his present State of Body, his former

mer Course of Life, his Age, his Strength, the Time of the Disease, and the Season of the Year, &c. He considers the Qualities and Quantity of the Humours; from whence the Matter of the Disease flows; whether from the whole Body, or from one Part; by what Passages it moves, whether swiftly or slowly, whether vehement Pain draws it, or the Sharpness or Plenty of the Humour stirs up or provokes the Motion. Out of an advised Consideration of all these, first a Diet is to be appointed: This cannot be the same in every one that labours in this Sickness, but it requires great Variety and Alteration agreeable to the aforesaid Circumstances. After this the Consultation of the Means of the Cure; what kind of Evacuation is fittest; whether opening a Vein, or purging, or both, or neither; for sometimes the Matter of the Disease is dissolved by outward Medicines, and requires neither of these two Helps. Sometimes there is a fit Use of Fomentations, and after them of bleeding, as *Hippoc.* did, when the Disease could not be mitigated by these outward Means, he opened a Vein the eighth Day. In many other Cases it is necessary to take away a great Quantity of Blood in the Beginning; therefore *Heurnius* says, Blood cannot be taken away too soon, nor in too great a Quantity, if the Patient be strong; but in Weakness it must be done often,

ten, and by small Quantities. In some Constitutions Art forbids taking away Blood, though the Patient be strong, and enjoins purging. In some Cases the Passages are to be stopped, and the Humour to be made thick after bleeding, lest new Matter should flow to the Place affected: After the Flux is stayed, then the weak Parts are to be strengthened, and the Matter impact in the Side to be prepared or tempered, that it may be cast up by coughing with greater Facility. Here is a broad Gate opened to a large Field of Medicines of sundry Sorts, as Ointments, Plaisters, Syrups, Potions, &c. Some of these are very hot and much opening; some very cold and binding. In the Use of these, and also of all the former Things, the *Empirick* is plunged into many Doubts, and the Patient into as many Dangers; if he takes away too little Blood, he takes not away the Disease; if too much, he takes away life; if he purges when he should open a Vein, or does this when that is required, he commits a pernicious Error; if he judges not rightly of the Humour abounding, of the Complexion, &c. (of which only Art is the competent Judge) he can attempt nothing in the Cure safely, nor so much as appoint a fit Diet: If he prescribes local or outward Medicines of too hot Operation, the Heart is thereby inflamed, the Distemper exasperated, and Life

endangered. If there be in them any Defect of Heat, the Matter of the Disease is bound faster into the Side and Chest with as great Peril. If inward Medicines be not proportioned to every unnatural Effect in the Body, and to every offensive Quality, as now heating, then cooling ; now moistening, then drying ; sometimes extenuating or making the Humour thin, sometimes inflating or making it thick ; sometimes opening, sometimes stopping. &c. the Patient never receives any Good, but commonly much Hurt by them. Moreover, there may be a great Malignity in the Humour, as *Gesner* reports in an epidemial Pleurisy, all died in whom a Vein was opened, and all lived that received Cordials. In the great Variety of these Doubts, Difficulties and Distinctions, there is a necessary Use of sound Judgment, confirmed by long Study and profound Knowledge both in Philosophy and Physick. It is therefore clear that the Practice of *Empiricks*, being destitute of these Helps, must needs be improper and full of Danger. It may well be compared to his, that *Forestus* mentions, who wrote out sundry Receipts over Night, and put them confusedly into a Bag : In the Morning, when Patients came to him, after he had looked on the Urine, he put his Hand into the Bag, (saying to the Party, *Pray that you have a happy Lot*) and plucking out that
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which came first to Hand, he gave it as a Remedy for the Disease. Though our *Empiricks* have a far better Colour for their Practice than this was, yet in Effect they often agree.

But I proceed to lay open *some few* of their gross and palpable Errors in Practice, for to speak of all requires a whole Volume. I will begin with their mistaking of Diseases, a common Error with them, and exceeding dangerous to their Patients. Diseases are known, and distinguished by their Signs. The Knowledge of this is comprehended under the second Part of Physick before-mentioned, whereof, because they are ignorant, they must needs fall often into this Fault. This is seldom discovered but when regular Physicians have Opportunity to look into their Practice; then they see the Disease suppos'd to be in the Liver, when it is in the Lungs or Kidnies; to be in the Heart, when it is in the Head or Mouth of the Stomach; to be in the Breast, when it is Wind in the Stomach extending that Region; and many such. What though they can judge of the Gout, the Palsy, and the Dropsy? so can simple Women; but to judge rightly of the Causes and Differences of these Diseases, of the manifold Differences of Agues, of simple and compound Sicknesses, and of sundry Diseases of the Head; that requires

Art, which is not in any *Empirick*. *Hippocrates* shews the Misery that fell upon many of the *Scythians* by mistaking their Disease and the Causes of it, and thereupon by taking a wrong Course in the Cure ; of strong and able Men, they became as effeminate as weak Women, and spent all the Remainder of their wretched Life in the Offices of that Sex. *Heurnius* reports, that an unlearned Physician, by mistaking the Cause of the Disease, put his Patient into a Bath, wherein he died presently ; and the *Empirick* was justly accused of killing him. *Guanerius* sets forth the deadly Error of another in the Cure of a sick Man, who after extreme and intolerable Pains, ended his Life.

A learned Physician having a melancholick Patient deprived of the right Use of his inward Senses, amongst other Things in the Cure, appointed his Head to be shaved, and then to be anointed and bathed according to Art: An *Empirick* hearing of this Cure, got the Receipt of the outward Medicines used in it ; and not long after, lighting upon one in a Phrensy or Inflammation of the Brain, thought it to be the same Disease with the former, because both the Patients were mad ; and followed the Steps of the other, with great Confidence of the Cure : This grievous Error in mistaking both the Disease and the Cause of it, brought the miserable
Man

Man to a speedy End of his Life, far more cruel to himself, and more terrible to the Beholders than the Sickneſs could have done. The Reason of this is plain and evident to every mean Phyſician. The Cauſe of Raving in the former, was a cold Humour ; in the latter a hot : Therefore hot Medicines, which were fit to cure the one, were as fit to kill the other. But admit the *Empirick* had been called to the Cure of the ſame Diſeaſe, proceeding from the ſame Cauſe, yet he could not have obſerved the Circumſtances which Art required, and therefore his Receipt was vain and unprofitable. If the Courſe of theſe blind Practitioners could be obſerved, it would be found to be like to this in every Diſeaſe. Our Books are full of ſuch woeful Examples. A large Volume would not contain all the tragical Hiſtories of the Sick of this Age, manifeſtly killed by the Ignorance of *Empiricks*, being able neither to diſcern one Diſeaſe from another, or to diſtinguiſh their Cauſes, or to proceed orderly in the Cure. The Eye cannot diſcern Colours but by the Light, nor Phyſicians Diſeaſes but by Learning. The perfect examining and comparing of Signs, and referring of them to their ſeveral Cauſes, cannot be performed without Art. But ſuppoſe they could diſtinguiſh moſt Diſeaſes, whereof they come far ſhort ; yet to know the Diſeaſe is not one
Step

Step to the Cure, unless the Method and Manner of proceeding in it, be as well known. But to proceed in discovering their Errors: The two most effectual and usual Means for the Cure of most Diseases, are opening a Vein and purging. The special Observations that are required in both these, are far above the Apprehension of unlearned *Empiricks*; therefore they cannot undertake any Thing fitly and safely in either of them. What a great Regard is to be had in preserving Blood in its natural Quantity and Qualities, is evident in that it gives Nourishment and Strength to the whole Body; and it is as it were the Meat whereby the native Heat is fed: Therefore it may not be drawn out of the Body without mature Deliberation. The Things that are to be observed in opening a Vein, are reduced unto ten Heads: These I must not mention, because I labour to be short. Many of these contain such Doubts and Difficulties, as require much Reading and deep Knowledge. *Empiricks* always take away Blood without due Examination of these, (for how can they examine those that they know not?) therefore oft times they take away Life also. Experience, their only Mistress, cannot teach the Difference of Diseases, of Complexions, and of the rest. What though they can judge of them in a large Latitude, as to perceive a Difference

rence betwixt a great Disease and a light, betwixt Strength and Weakness? this every Ideot can do: As when two Plots of Ground are objects of the Eye, the one far exceeding the other in Greatness, every Beholder perceives a great Difference; but the just Proportion of that Difference cannot be found out, but by measuring them according to the Rules of Geometry. So neither can *Empiricks*, for want of Learning, judge of these Things in such a Latitude as Art requires. But beside the aforesaid ten Heads, other Consultations are necessary, whereof *Empiricks* are less capable than of the former: As what Vein is to be opened; whether a large or small Orifice be fitter; what Quantity of Blood should be taken; whether it be safer to do it at once, or at sundry Times; whether emptying simply, or revelling, or diverting be required; at what Time of the Disease it should be done; how many Things do inhibit opening of a Vein, or advise Delay. The learned Physician is bound by the Rules of his Art to consult of all these and many other, before he dare attempt so great a Work; but the *Empirick* not foreseeing the Peril of omitting these Consultations, runs rashly into it, and abuses this excellent Remedy to the Loss of the Life of many a Patient, as *Galen* plainly shews. Errors in this Kind are obvious and common
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to them ; one opens a Vein under the Tongue (by following some *English* Book, or imitating some learned Physician, not knowing the Observations necessary in the attempts) in a Quinsy, the Patient being full of Blood and the Disease in the Beginning : Whereupon follows present Suffocation, by drawing a greater Flux to the Place affected. Another, as ignorantly, opens a Vein in the Arm upon the critical Day, when there are Signs of the *Crisis* by bleeding at the Nose : By this Action Nature is crossed in her regular Course, and compelled to yield to the Disease. A third omits letting of Blood in a sharp Disease, sundry Indications, which he understands not, concurring to persuade it, and none to dissuade. A fourth takes away too little Blood in a great Disease, or too much in a small. All these *Empiricks* increase their Credit out of such deadly Errors, by extolling their own Skill, falsifying strange Cures performed by them, and affirming, that if they had come in Time, they would not have failed in the Cure of these Diseases ; now they had performed all that Art required ; the best Doctor in the Land could have taken no other Course. They that are Eye and Ear-Witnesses of these secret Tragedies, can hardly suspect the Ignorance of these confident and glorious *Empiricks* to have been the Cause of them.

Thus

Thus you see, Sir, how infortunate, or rather indiscreet they are, that commit their Bodies to the Cure of an *Empirick*, whose Ignorance often brings Death, where the Disease threatens no Danger at all. It is a miserable Thing when greater Peril hangs over the Patient from the Physician, than from the Disease. The Country is full of such pitiful Practice. In other Cases where Life is not presently endangered, grievous Effects follow. The taking away of Blood from Women and weak Men, casts them into Palsies, Gouts, Dropsies, and such like Diseases. *Galen* in many Places doth inculcate the Danger of opening a Vein often; it wastes and consumes the Spirits, diminishes natural Heat and Strength, and hastens old Age accompanied with many Infirmities. Yet the common People, ignorant of this, flock together in the Spring to be let Blood, as if it were a Preservative against all Diseases. Few or none are refused, because they bring Money; few receive Good, many Hurt, because the forenamed Observations are neglected. The Blame of this publick Hurt lies justly upon the Head of *Empiricks*, who partly for their own Gain, and partly for want of Judgment, have led the Multitude into this Error.

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Purging,

Purging, as it is more common and usual than letting of Blood, so the Errors committed in it are as many, and in many Cases procure equal Danger to the Sick. I confess that Experience will teach them what Medicine will purge gently, and what strongly : But what is that to the whole Mystery of Purging ? Ignorant Boldness in the Use of Purges, with dangerous Success attending upon it, was never so common as in this Age. In respect of this Danger the Herbalist, and others that have written of simple or compound Purges in our vulgar Language, give this necessary Caution : Not to use them without the Counsel of a learned Physician. And this is usual amongst those of our Profession ; the further that any of them hath waded into the Depth of it, and the profounder Knowledge that he hath, the more hardly he is drawn to communicate the Use of Purges with those that have not studied the Art : Because the Errors in giving them are many and great ; and the safe and fit Use is hidden and locked up with other Mysteries of Physick, in the Writings of *Hippocrates* and *Galen*. A light Error herein bringeth oft times exceeding Danger ; if the Medicine be too strong, or too gentle ; if the Quantity faileth in Defect or Excess ; if the first Qualities agree not with the Disease and Temper of the Body ; if it be hastened before

fore the just Time, or delay'd after; the Patient hath either his Disease prolonged thereby, or his Life shortened. The first Consultation about this Action is, Whether it be fit to purge, or not. Here the Artist discourses methodically of every Particular concerning this Point, which I pass over to avoid Tediouſness, holding it ſufficient to point at the Generals. After this Point is cleared, there ariſe other Things very adviſedly to be conſidered; as the Nature of the Humour offending; whether it requires preparing, or not; in what Part of the Body it lies moſt; what Kind of Medicine is fitteſt; whether it ſhould be in a ſolid, or a liquid Form; whether it ſhould be brought out at once with a ſtrong Medicine, or often with gentle, &c. *Empiricks* cannot conſult of theſe Things without Art, much leſs judicially reſolve of ſo many intricate Circumſtances and deep Points of Learning: Therefore their Practice muſt be ſubject to many Errors. Alas then, in what miſerable Eſtate are their Patients? for one Error follows on the Neck of another, like the Waves of the Sea. Every new Medicine threatens a new Danger. Confuſion attends on Ignorance; only Art obſerves Order and Method, without which no Diſeaſe can be certainly cured. There is one Sort of *Empiricks*, that uſe but one Kind of purging Drink for all Diſeaſes.

This is a lamentable Kind of Practice : It drives many into uncurable Dysenteries, hectick Fevers, and Consumptions, and casts them by Heaps headlong into their Graves. But I leave these as the baser Sort of them, and most worthy to be purged out of the Commonwealth, and return again to the great Magnifico's. There was about the Year 1600, an epidemical or popular Flux raging through most Places of this Land. This Disease was attended with great Putrefaction and Corruption of Humours. The Course for the Cure was to resist this Putrefaction, to temper and prepare the Matter offending, and to drive it out with gentle Purges fitted to the Humour, Complexion, Strength, and Season. Then the Parts weakened were to be corroborated and strengthened both by inward and outward Medicines. *Empiricks*, being not acquainted with this Disease, and finding little written in their *English* Books for the Cure of it, took a contrary Course, - and first of all gave strong Binders. This was very acceptable to Patients for a while, for it stayed the violent flowing of the Humours, it procured present Sleep, and mitigated Pain. By this preposterous and dangerous Course, tho' some few, that had strong Bodies, and received this Medicine towards the End of the Disease, when almost all the infectious Matter was expelled,

expelled, recovered their Health; yet a great Number had their Lives cut off; some died Sleeping, being stupified with that poisoned Medicine; others had their Distemper increased, by stopping in the corrupt Humour; in many the Flux broke forth again with far greater Fury. If these *Empiricks* had ever read of the Danger of this Medicine, that it is never to be given to young or old; nor to Women; never to any but only in great Extremities, and with many Cautions; they might have avoided this deadly Error. But it was strange to see how the Multitude flocked to those that were boldest in the Use of this Medicine; for the Fame of it for present Remedy was spread abroad by them that gave it, and the Danger concealed. Thus the simple People, greedy of the pleasant Bait, swallowed down the killing Hook. It was not easy for one to take Warning by another, the subtil *Empiricks* had so provided for the Credit both of the Medicine and of themselves; for when any died, they gave out that the Medicine was not given soon enough, (whereas the sooner it comes, the more Peril it brings) or that the Patient committed some Fault, which was the Cause of his Death; for many had been cured by this in other Places. Another pernicious Error, whereinto Ignorance carries them, is to seek out Medicines in the Titles of Diseases; as
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in some *English* Books in the Title of an Ague, they find that Sorrel is good for it, and *Carduus Benedictus* also; the one being very hot, and the other cold. Here Art is necessary to distinguish of the Humour and the Complexion; for he that gives that which is not fit for both these, brings no small Danger. *Galen* utterly condemns Medicines given without Distinction, and shews the Danger of them by an Example in the Practice of an unlearned Physician, who having cured many of Pains in the Ears proceeding from a cold Cause, gave the same Medicine in a hot Cause with unhappy Success. He reports a greater Error in another Physician, who in the beginning of a Sweat brought his Patient into a Bath; whereupon followed present Death. If all our learned Physicians should bring together all the pitiful Examples that they have observed in the Practice of *Empiricks*, they would fill large Volumes. *Galen* says, many die because they obey not their Physician. But they that observe the Practice of our *Empiricks*, may as truly say, many die because they obey their ignorant and unlearned Physicians. If their deadly Errors could be perceived by others, as well as by those that profess the Art, some of them might be as famous as *Themison*, of whom *Juvenal* says, old Age is subject to as many Infirmities, as *Themison* killed Patients in one Autumn.

Autumn. *Galen* sets forth their Errors very lively in these Words; as often as they visit their Patients, so often they err by their in-artificial Attempts. But its tiresome to examine their Errors any further.

The Reasons brought in Defence of *Empiricks* are now to be confuted. The first and main Reason is, their Experience, the very Foundation of all their Practice. It is thus defined by *Galen*: *It is an Observation and Remembrance of that which hath fallen out often and after the same Manner.* This Definition utterly maims the Practice of our best *Empiricks*; for by this it is clear that Experience reaches not to the Theory and Speculation of the Art; it teaches not the Knowledge of the Difference of the Constitutions of Mens Bodies, nor of the Causes of Diseases, nor Method of curing them; for none of these fall out after the same Manner; but it respects only some few Things in the Practice; for in that also are many Occurrents, that fall not out after the same Manner, and therefore cannot be learned by Experience. Diseases, as they have sundry Causes, so their Symptoms and Accidents are variable. *Heurnius* speaking of one Disease, says, it deludes the Physician a thousand Ways. What can Experience learn in this great Variety? I confess it is a necessary and effectual Means to confirm the Knowledge
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of a Physician. The Event and Success of Things past must be carefully observed and laid up in Memory to be compared with Things to come. Many Things also are found out by Experience alone, as the Nature of Simples. *Gesner*, amongst others, was exceedingly industrious in this Way, and found out many Things in our Art by his Experience. But this brings nothing to the Credit of *Empiricks*; for what are these few Things in Comparison of all those that are required in a Physician? It is reported, that a young Man walking by the Sea-side, and finding an old Boat, purposed to build a Ship therewith, never considering what a great Number of Things were required to so great a Work. Experience helps no more towards that great building of the Art of Physick, than that towards a Ship. No learned Man ever ascribed any Commendation to Experience in this Art, but when it was joined with Learning: They learn by our Perils, and they try Experiments by our Death. Experience alone, with a little Help of Nature, makes Men skilful in mechanical Trades; in Merchandize, and in other Kinds of Buying and Selling; but the deep Knowledge contained in the Liberal Sciences, and in other Learning rising out of them, requires much Reading, long Study, great Meditation; and after the Theory or Speculation of them

them is obtained, then Practice and Experience confirms and establishes them : But without the former, the latter is weak, lame, and maimed. *Galen* in sundry Places expresses the Danger of Experience without Learning, and shews into what grievous Errors *Empiricks* fall for want of Knowledge. They run rashly and without Reason from one Medicine to another, hoping at the last to find out that which shall help. A dangerous and desperate Kind of Practice, when for want of the Light of Art, they are compelled to wander groping in the dark Dungeon of Ignorance, not knowing which Way to turn. And yet in *Galen's* Time there were no such *Empiricks*, as in this Age ; it was not then heard of, that a Man utterly ignorant in the Foundation of all Learning, durst presume to intrude himself into the Practice of that deep and intricate Science. The Difference betwixt an Artist and him that works by Experience, is set forth by *Aristotle* : An Artist knows the Causes and Reasons of Things subject to his Art : An *Empirick* knows many Things also ; but he is ignorant of the Causes of them. What tho' he can in some Things satisfy the ignorant Vulgar with some shew of Reason ; every simple Man can do this in his Trade : Yet in the great and main Points of the Art, *Empiricks* can yield no sound

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Reason, being void of the Knowledge of Philosophy, from which the Causes of such Things are drawn. It is a full Consent of all learned in Physick or Philosophy, *That nothing can be happily done in the Art of Physick without Method and Order*: And it is as true, that Experience cannot teach this Method. This is confirmed by *Plato*: *He that thinks he hath learned an Art without the Method of it, let him know that he hath but the Shadow of the Art, and not the Art itself*. Therefore all the Practice of our long-experienced Men, being destitute of Order and Method, can have no Approbation amongst the Learned, but it is to be utterly rejected and banished out of the Commonwealth, as a pernicious and perillous Enemy to the Lives of Men. It is like to the walking of a blind Man in a known Path, wherein, if there be a Hole digg'd, or a Block laid, he is in danger of falling: So if there be any hidden Thing in the Disease, in the Causes, or Symptoms of it, as there is commonly, the *Empirick* is beyond his Skill, he stumbles and falls, and the Life of the Sick is in Jeopardy. Moreover, if an *Empirick* light upon an uncommon Disease, not seen before by him, or upon a new Disease, whereof he never heard, what safe Course can he take here? he wants Learning, and Experience hath taught him nothing that bringeth
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any Spark of Hope in this Case. Therefore, though the Vulgar may suppose that Experience is sufficient for the Cure of common and ordinary Maladies, yet it is absurd and senseless, to imagine that it can enable them in rare, extraordinary Cases. An Ague, that seems to be but an ordinary and light Sickness, may have some Malignity in it, or may be secretly fixed in some principal Part, or be accompanied with some other Disease. Here Experience cannot distinguish; that must proceed from Logick, and from Knowledge in Natural Philosophy, but especially from Anatomy and the Grounds of Physick. Therefore Experience is a blind and weak Guide to direct in these Cases; and no Patient can assure himself that his Disease is not within the Compass of some of these. How can any Man then call an *Empirick* to the Cure of his Body without the greatest Danger? You see, Sir, what a weak Ground Experience is to build all the Practice of Physick upon. Learning is as it were the very Soul of this Art, which hath its full Perfection when it is confirmed by Experience: But *this without the other* is to be condemned as a dangerous Thing. But some Men are so full of gross Ignorance, and so dull of Conceit, that notwithstanding all that hath been said, they will be obstinate in their senseless Opinion, that sufficient Knowledge

for the Practice of Physick may be got by Experience alone. I will deal no longer with these unlearned Men ; I write only to you whom I know to be learned and judicious, and therefore satisfied in this Point ; and yet I will add this out of *Galen* : *He that hopes to heap up the Speculation of the Art of Physick by Experience without Learning, hath need of a thousand Years.*

The second Reason brought in Defence of *Empiricks* is, *That they read English Books sufficient to instruct them in their Practice.* This Reason seems to proceed from one that understands his Mother-Tongue only : For if his Judgment were confirmed by the Knowledge of learned Languages, he would not urge this weak Argument. All the large Volumes of *Hippocrates*, *Galen*, *Avicenna*, and other Physicians both new and old, were first written in the *Greek* or *Latin* Tongues, or afterward translated into one of them ; the Ignorance whereof hath in all Ages been accounted a strong Bar to exclude all Men from the Profession of that Art. That which is written in *English* is light and trifling in respect of the whole : Neither can it be perfectly understood without the Help of Grammar and Logick, as the meanest Scholar will confess. Every Christian Nation, wherein the Civil Law is used, cannot afford one Man of any Account in that Profession,

feſſion, that underſtands not the *Latin* Tongue, wherein their large Books are written. And I dare confidently affirm, that Phyſick is as profound and intricate a Study as the Civil Law, and requires as much Reading and Knowledge of Tongues, as that does. Therefore I ſee not why the Practice of our moſt famous *Empiricks* ſhould not be brought into baſe and contemptible Account.

The third Reason is ; they do many Cures. This makes much for their Credit with them that perceive not the Falſhood of it. All Cures are artificial, natural, or caſual. No Man of Judgment can aſcribe artificial Cures to them that are not Artiſts. I am not ignorant that Nature is ſaid to cure all Diſeaſes ; but by natural Cures I mean thoſe that are performed by the Strength of Nature alone without any Help of Medicines ; and doubtleſs many of their Cures are of this Kind : For when the Diſeaſe is dangerous or unknown, as it often is to them, there the moſt circumspect of them commonly gives ſome light Medicine, that has no Power to alter the Body, or mitigate the Diſeaſe, as is required : That is, as one ſays, to leave a Ship in a great Storm to the Violence of the Waves. If in this Caſe the Patient recovers by the Aid of Nature, than this fortunate *Empirick* and his Companions extol and magnify

magnify the Cure, as if rare and extraordinary Skill had been shewed in it, when it was merely casual, and beside the Purpose of them that give the Medicines: Of this Kind are the Histories in *Galen*, of two desperately sick of the Leprosy, to both which was given Wine wherein a Viper had been drowned: Both the Givers had a Purpose to kill them; the one of Compassion, the other of Hatred: But both the Patients were cured by the secret and admirable Vertue of the Viper. Like to this is that which we read of a Woman that gave her Husband the Powder of a Toad to rid him out of a painful Dropsy; but by the violent Operation of the Poison all the Matter of the Disease was expelled, and the Man recovered. But by casual Cures I understand such as are performed by Accident or Chance in respect of the Art, being done without Order or Method; as when one shoots neglecting all the five Things required in an Archer, and yet hits the Mark: This is a mere Chance, and falls out seldom. Such are the Cures of *Empiricks*. Fulness of Blood in the Veins, and of ill Humours in the Body, are the common Causes of most inward Diseases: Here the learned Physician first collects all the Signs of the Disease, then he refers them to their Causes; and having diligently revolved in his Mind all the Indications be-
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longing to the Art, he proceeds to the Cure by taking away the Cause of the Disease. The *Empirick* in the same Case, not knowing how to gather the Signs of the Sickness, much less how to refer them to their Causes, attempts the Cure without Consultation, and by a weak and inartificial Conjecture opens a Vein, or gives a violent Purge ; by both which rash and unadvised Courses many lose their Lives ; but when any recover, the Cure may fitly be called casual, more by good Luck than by Learning. Light Errors in the Cure of a Disease do never appear in a strong Body, as *Hippocrates* says, nor in a light Disease, no more than the Ignorance of a Pilot in a Calm : But a great Disease and a violent Storm tries the Skill of them both. Sometimes gross and grievous Errors are obscured and hidden : For where the Strength of Nature wears them out, and the Patient recovers his Health, the *Empirick* can never be stained with the Blot of them. Therefore since almost all inward Diseases proceed from Fulness, some are cured in strong Bodies by emptying, tho' that be done confusedly and without Art. But this Reason is further inforced, that sundry sick Persons recover under them, which came out of the Hands of learned Physicians. This is no Argument of their Knowledge, for in long Diseases Patients are commonly desirous

desirous of Change, when sometimes the Cause of the Disease is taken away before, and nothing required but Time to gather Strength. Moreover, they that are tired with long Sickness, do usually submit themselves to a stricter Course both of Medicines and Diet under their last Physician : And tho' nothing be administred in either of these agreeable to Art, yet some few may escape, as a Ship or two, in the Loss of a great Fleet, may pass by Rocks and Sands, and arrive at the wish'd for Haven. And altho' the best of these unlearned Practitioners cannot prescribe Diet or Medicine fitting to the Temper of the Body, and agreeing to the Nature of the Disease : Yet a slender Diet of roasted Meats, and drying Drinks (which is a common Course with them all) doth sometimes cure an old Disease proceeding from a cold and moist Humour, tho' all Things be done confusedly without Order or Method. *Fernelius* affirms, that some great and dangerous Diseases have had an happy End by a slender and strict Diet only, without any Art. And this is the Reason why learned Physicians do sometimes fail in the Cure of Diseases of this Kind, because intemperate Patients will not be barred from Eating and Drinking according to their Appetite, but as fast as the Physician diminishes the Matter of the Sickness by emptying, so fast they re-
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blazed Abroad. But if their Practice with other Mens Patients were well examined, it would plainly appear, that for one that recovers, very many end their Lives, or increase their Disease. *Tully* says, *He that shoots all Day long, is like to hit the Mark sometimes*: And they that have many Patients may cure some in Despite of Art. Their Cures are far more noted because they do earnestly endeavour to make them Objects to the Eyes and Ears of all Men, and labour as carefully to conceal the dangerous and deadly Effects of their ignorant and desperate Practice from the View of the World. Men that run thro' many great Actions, if the few happy and fortunate they perform be set upon a Stage in the Light of the Sun, and all the bad and unhappy hid in the Dark, the Vulgar shall find much Matter of Commendation, tho' some few sharp-sighted shall see just Cause to condemn them. It is usual with *Empiricks* to extol and magnify their own Cures, and with their smooth Tongues to allure simple and credulous Men to applaud and give credit to their hyperbolical and amplified Discourse, and vain glorious Brags of their wonderful and rare Cures. But learned and ingenious Physicians account it an odious and hateful Thing to boast of their Cures, and therefore they have commonly less Applause and Commendation of
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the Multitude. When Mens Actions merit no true and just Praise, they are wont to seek for false; and he is allowed to commend himself, whom no other will commend.

The fourth Reason to enable *Empiricks* is, that they have excellent Medicines, yea, some of them have rare and admirable Secrets. This is like a plain juggling Trick, wherein Things seem to simple Beholders far otherwise than they are. *Hippocrates*, *Galen*, and other renowned Physicians had no Secrets, tho' some Things in their Books have a sound and outward Shew of them. For *Hippocrates* says, holy Things (meaning the Secrets of Physick) are not to be discovered to profane Persons. And *Galen* speaks to the same Purpose: *We write not these Things for the Germans, nor for other rude and barbarous People no more than for Bears, or Boars, or Lions, but for the Grecians, and for those that imitate their Studies, tho' they be of the Stock of the Barbarians.* This they wrote to shew the base Account that the learned *Grecians* made of the rude and illiterate *Barbarians*: But it is manifest out of their Works, that they had no Purpose to conceal the Mysteries of their Art from learned Men. For *Hippocrates* swears to teach his Scholars all the Mysteries and Secrets of Physick. And *Heurnius*, speaking of *Hippocrates*, says, *So great was the Bounty of*
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that great Master, that he knew nothing whereof he would have us ignorant. Also Galen hath these Words: *A Lover of the Truth ought to hide nothing that he hath found out.* And in another Place he utters his Dislike of concealing Secrets in these Words: *It seems to me a very rude and clownish Part to hide those Things which belong to Health.* And he protests, that he hath communicated to others all the Secrets that he had found out. If it were esteemed odious and intolerable amongst them that had no Knowledge of God, to lock up those Things in secret, which might preserve the Body in Health, or bring an happy and wished End to grievous Diseases; much more ought it to be condemned amongst Christians. But in this boasting of Secrets, the common Sort are carried into a double Error: For first, *Empiricks* have no such Secrets: Secondly, if they had, they cannot make a fit and safe Use of them. For the former, no Man of Judgement can imagine that they have them by their own Reading, that read so little, and understand far less, and (that which is much more) that are ignorant of the Languages, wherein it is most probable these Secrets should be inclosed. Neither is it credible that any learned Man should discover them rather to this ignorant Brood, than to those of their own Rank.

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All the Secrets contained within the Art of Physick, are soonest found out by the profoundest Scholars and greatest Students. Therefore if any be in the Hands of *Empiricks*, the same and many more are known to the Learned. Concerning the latter, it is evident (as hath been partly proved before) that Diseases are not cured by Medicines and Receipts, but by a learned and methodical Use of them, whereunto *Empiricks* cannot attain. And if it were possible for any of them to ingross all the Secrets of the World, yet his Practice should deserve never the better Estimation, for they should be but as so many sharp Weapons in the Hands of a Madman, wherewith it is more likely he should do Hurt than Good. The sharper a Tool is, the more skilful Workman it requires; and the more effectual or excellent a Medicine is, the greater Knowledge should be in him that uses it. An ancient Physician says, Medicines used by the unlearned, are Poison. *Apollo*, the God of Physick, is said to hold sharp Arrows in his Left-hand, threatening Danger to the Patients where Medicines are sinisterly or unlearnedly used. Medicines cannot be rightly used, but by them that understand the whole Method of Physick. *Galen* taught one a present Remedy for Pain in his Stomach, which he using afterward in the same Disease, but proceeding from

from another Cause, lost its Effect. Medicines therefore oftner hurt than help, be they never so excellent, if there be not Art in the giving of them, to fit them to the Cause of the Disease, and other Circumstances required. But to impart to you my confident Opinion of these Secrets grounded partly upon my own Observation, and partly upon Intelligence from learned and honest Physicians : They are but trivial and common Things known to every mean Apothecary, or of baser Account than the meanest Drug. One of these ignorant and vain glorious Fellows having spent a few Months in following the Wars, and being desirous to live at Home with more Ease and less Peril, resolved to become a Physician. To the effecting hereof he procured some common Receipts from an Apothecary, and returned hither. Here he got some shifting Companions to him, promising them Part of his Gain, if they would extol his Skill and magnify his Medicines as rare and admirable Secrets, far fetched, and bought at a great Price. Thus he obtained great Fame. One of these Medicines so highly commended, came by Chance to the Hands of an Apothecary : It was a very fine and pure white Powder ; and being diligently examined, it was found to be nothing but the simple Powder of an Egg-shell ; yet the Cozener valued it
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at thirty Shillings an Ounce. Thus subtil and deceitful *Empiricks* grace their vile and contemptible Medicines with the Name of Secrets, that they may the easier allure the simple People, who are delighted with the supposed Novelty and Rareness of them. And as they deceive many with that falsely imposed Name, so they use another Subtilty to conceal them from those that know all usual Medicines by their Colour, Smell or Taste; for they mingle something with them only to alter these Qualities. By this Trick, that favours much of Cozenage, and requires a false Tongue to purchase Credit to it, many of our *Empiricks* extol their Fame and increase their Wealth. All these Things duly considered, may make the very Name of a Secret, out of the Mouth of an *Empirick*, to be as a Watch-word to all Men of Judgment to beware of the Medicine, and of him that boasts of it: For there is always much Falshood and Deceit in the one and commonly little Good, or rather much Danger in the other. They which are known to have no Learning, seek to establish their Credit by these Means, and they have prevailed much, not only with the Vulgar, but with many of the better Sort, whose Judgment, though sound in most Politick and Civil Affairs, in this is much defective. For they esteem too lightly the deep and intricate

intricate Art of Physick, (wherein all the Helps of Nature fall without a learned Teacher, diligent and long Study, and continual Meditation) and are too forward in commending and using them, that have raked up together a little Practice out of *English* Books, or the Bills of learned Physicians, and have no Ground of any Learning to direct them.

The fifth and last Reason to grace *Empiricks*, is their great Skill in Urines, whereby they oftentimes tell the Disease as well as a learned Physician. This makes as little for their Estimation, amongst Men of Judgment as any of the former. For Diseases have many Signs whereby they are made known, all which must be compared together and examined: The Urine is but one Sign, and that doubtful and uncertain: For those Diseases that are in the lesser Veins, or in other Parts of the Body without the Veins, cannot be discerned by it. The Head is subject to many Diseases that appear not in the Urine; so are the Ears, Eyes, Nose, Mouth, Throat, Neck, Breast, Midriff, Bowels, Joints, Flesh and Skin: Diseases incident to all these Parts do never discover themselves by the Urine alone. Moreover, sometimes the same Kind of Urine is to be seen in Diseases of a contrary Nature, as in a Phrensy, which is a hot Disease, and in a cold Distemper of the

the Stomach, the Urine is often in both of them pale and raw. In this Case, he that gives Medicines out of the Urine, endangers the Life of the Sick. For the deceitful Urine pursues hot Medicines, which in a Frensy are deadly; also the Urine is sometimes red and high coloured as well in the Weakness of the Liver, as in a vehement Ague; if in the former, the *Empirick* trusting to the Water (as many have done in this Case) opens a Vein, he sends the Patient headlong to the Grave, whom Art might easily, or possibly Nature would alone have recovered. In the Plague sometimes the better the Water is, in the greater Danger is the Sick; for the pestilent Humour is impacted into the Heart, and Nature not able to expel any of it. *Forestus* says, that in a great Pleurisy, with a vehement Ague, the Water is sometimes good, though the Patient dies. And even in those Diseases wherein the Urine affords most Knowledge, as when the Disease is in the great Veins, Liver, Kidnies or Bladder, there are sudden Changes and Alterations able to baffle the Judgment of a learned Physician. Besides, Rubarb or Saffron makes it high coloured; so does Fasting, Watching, and violent Exercise. Leeks and such like, give it a green Tincture, and Cassia make it

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black. If you require further Proof of these bare Assertions, and a full Discourse of the light and doubtful Conjectures that are gathered from Urines, I refer you to a learned Treatise written on that Subject by *Forestus*. There it is substantially proved by sound Reasons, and the Testimonies of our most famous Authors, that the Urine in most Diseases gives no light to a learned Physician, whereby he may find out the Disease without other Signs. That no Medicine can fitly be prescribed by the Urine alone. That it cannot shew Conception, nor yet distinguish Sex certainly. That the Custom of sending Urines to Physicians was not used amongst the ancient and learned Physicians, nor is at this Day in *Italy* and other Places: But that it is brought in by ignorant and deceitful *Empiricks*, partly for their own Gain, and partly to disgrace learned and honest Physicians, who abhor to tell strange and plausible Things out of the Urine, which Art and a good Conscience cannot justify. The aforesaid Author in the same Book, speaking of these unlearned Physicians, says, their Discourse out of Urine contains nothing but monstrous Lies, full of Cozenage and Deceit. And by this foolish Babbling out of the Urine, the Vulgar are caught in a Snare, spoiled of their Money, and often deprived of their Lives. The less
Knowledge

Knowledge an *Empirick* has, the larger Discourse he makes out of Urine, the more subtilly he examines the Messenger, and gathering from him Part of the Disease, he repeats the same in other Words, and amplifying and enlarging his Speech, so as the simple Hearer imagines that he utters much Knowledge: But if any Man of Judgment heard him talk, he should find no Truth in the Matter, nor any Sense in the Words. If you please to consider what Manner of Men most of these *Empiricks* are, (such as have forsaken their Occupation or base Course of Life wherein they were brought up in their Youth, and addicted themselves to profess that Art whereof they are utterly ignorant) you may easily conceive that they are compelled to use all fraudulent and deceitful Means to establish their Credit. Ignorance cannot purchase Estimation, unless it be covered with the Cloak of Knowledge. Craft and Subtilty will prevail when simple and honest Dealing shall be of no Account. Large and strange Talk, be it never so foolish and false, is pleasing to the Multitude, but bare and naked Truth, uttered in few Words, is lightly regarded. This allures the common People to flock to *Empiricks* and leave learned Physicians; for there they shall hear that the Brain is perished, the Heart is swelled, the Lungs are consumed, the Liver is dried

and the Spleen wasted ; and in all these they will warrant the Cure ; whereas first it is certain, they can discern none of these by the Urine ; and then it is as certain that they can cure none of them. Their light Conjectures out of Urines stand upon such easy and plain Rules, that a simple Woman, used to be about the Sick, may understand them. There is a remarkable History of this in *Forestus*, of a poor Man who brought his Wive's Urine to a famous *Empirick* ; it was in Winter, and some of the Water was spilt and frozen on the Outside of the Pot. The Physician marking the heavy Countenance of the Fellow, conjectured thereby that the Patient was some dear Friend of his, and very sick. And having viewed the Urine, he said, *Is not this your Wive's Urine ? I perceive she is very ill.* The simple Clown answered, *Sir, your Skill is excellent ; you have judged right ; but what see you more ?* The subtil *Empirick* seeing the Urine to be well coloured, and to give no Suspicion of any inward Disease, guess'd it to be some outward Thing. The credulous and foolish Man said, *I wonder at your Cunning ; go on, I pray you, and tell me how her Side came to be black and blue.* The *Empirick* taking hold of these plain Words, imagined that it happened by some Fall or Blow, and asked him if she had not a Fall. He taking this
Question

Question to be an absolute and undoubted Assertion, still magnified his Skill, and said further to him, *If you can tell me where and how she fell, I will hold you to be the only Physician in this Land.* The Empirick smiling at his Simplicity, and considering with himself the Manner and Fashion of poor Country Houses, answered, *It was like she fell off a Ladder.* This simple Fellow admiring the Answer as proceeding from rare and extraordinary Skill, asked further, if he could see in the Urine from how many Steps she fell. He presuming that the poor Man's House was low, said, *from eight Steps.* The Clown not satisfied with this, shook his Head, and desired him to look better in the Urine, and he should find more. This crafty Impostor perceiving that he had guess'd too few, and remembering that which he had spied before on the Pot, demanded of him, if he spilt none of the Water by the way; which being confessed, he said, *There you may find the rest of the Steps, for I am assured there are no more to be seen in this Urine.* This is their usual Manner of telling Wonders out of the Water, when they meet with rude and silly People. Therefore the same Author says, *It is clear that this divining Art of telling strange and admirable Things out of Urines, is mere Cozenage, whereby they craftily circumvent and deceive*

ceive the credulous and unwary Multitude. How light Account *Hippocrates* made of Urines in respect of other Signs, plainly appears in that he wrote so largely of *them*, and so sparingly of *this*. For discoursing of sharp Diseases, he fills all the first Book, and Part of the second with other Signs and Marks to know and judge them by, before he makes any Mention of the Urine; and when he comes to that, he passes it over briefly. The Pulse also gives a far greater Light to the Physician, than the Urine. If they that have the Perfection of Art cannot judge of the Strength of the Disease by the Urine, into what Danger do *Empiricks* bring their Patients in purging and letting of Blood by the Urine alone? they must either arrogate to themselves far deeper Insight into Urines, than these Men have, which is absurd, or else confess that they lead the People into a gross and dangerous Error, by persuading them that their Diseases may be perfectly known and perceived by that alone. I have presumed upon your Patience in being so long in this Point, because it is the great Pillar of their Credit.

And now, Sir, I come to the fourth and last Part, which is to shew the Causes of *Empiricks* Fame. These are derived partly from themselves, and partly from the Vulgar. Some of those from themselves have been

been touched before, as the extolling and magnifying their own Cures, both with their own Mouths, and by procuring popular Fellows which frequent Inns and Taverns, to be Trumpeters and Sounders abroad of their Praise, without any regard of Truth. Their boasting of rare and admirable Secrets, known to no other. Their large, senseless and feigned Discourse out of Urines. To these before-mentioned, may be added sundry Reasons, as the Carriage of themselves in all their Practices, so as they may seem to be ignorant of nothing appertaining to Physick. They hold it as a Rule, to be full of Words, and sometimes violent in their Babbling, all tending to publish their own Skill, and disgrace others. There are yet more Devices amongst them to enlarge their Credit, for some of them are risen to that Height of Impudence, that blush not to boast of their Degrees in the University, and that they have disputed with Doctors, and been approved by them, and might take that Degree; and yet never was seen in any School of Learning. Moreover, they promise the Cure of all Diseases committed to them, wherein when they fail, they impute the Fault to some Error committed by the Patient, or to some secret Thing in the Body, which Art could not foresee. Also, they make Diseases seem greater and more dangerous than they indeed

indeed are ; affirming every light Cough to be a Consumption of the Lungs ; every common Ague to be a burning Fever ; every Stitch in the Side to be a Pleurisy ; every little Swelling in the Body or Feet to be a Dropsy, every old Ulcer to be a Fistula, and every ordinary Bile in time of Infection, to be the Plague. By this Deceit they get much more Money, and far greater Credit, when they cure any of these, then they would do, if they dealt truly. Here they often arrogate much to themselves, and assure their Patients that they are not inferior to any in the Skill of their Profession. Thus mask'd Ignorance, affecting and pretending Knowledge, is induced to violate both natural and religious Laws, in preferring Gain and Estimation before the Health and Lives of Men ; in suffering none to be admitted to those Cures which themselves cannot perfect, and might with Facility be performed by others. By these and such like Reasons they increase their Reputation, and enlarge their Practice amongst the common Sort. How *Empiricks*, be they never so ignorant, are magnified by the Simplicity of the rude and foolish People, *Poggius* sets forth in this Tale. *There was one of the meanest of these Empiricks that had but one Kind of Pill for all Diseases or Infirmities whatsoever ; and by this, together with his Cogging, had purchased*
great

great Fame, and was esteemed Cunning in all Things. There came to him a foolish Clown that had lost his Afs, desiring his Counsel for the finding of him : The *Empirick's* Skill reached not beyond his Pill, yet seeming to be ignorant in nothing, and desirous to take his Money, he gave him that to swallow down, and told him, that by the Vertue thereof he should find his Afs again. The simple Fellow, returning homewards, felt the Operation of his Pill, and going out of the Highway into a Field, spied his Afs feeding there : Thus being in Possession of that which he had lost, he confidently believed that this was wrought by the extraordinary Learning of a cozening *Empirick*, and extolled him above all other Physicians. Credulity leads Men into many gross Opinions, and especially in this Art. Moreover, the base Opinion that the ignorant Multitude conceives of the deep and profound Art of Physick, makes much for *Empiricks* ; for the common People having nothing in themselves, but that which Experience and Observation have taught them, cannot lift up their dull Conceits any higher, but confidently imagine that all Knowledge is obtained by that alone. Therefore they judge no otherwise of this learned Profession, than of ordinary mechanical Trades, supposing it to be as soon and easily learnt,

as the plain Craft of a Taylor or Carpenter. This foolish and senseless Opinion increases the Reputation of *Empiricks*, and procures them many Patients: For hereby their light and superficial Skill is esteemed equal to the compleat and sound Knowledge that is in the most judicious Professors of that Art. Just as a plain Country Fidler is thought by his Neighbours not to be inferior to the most eminent of the Profession. Another Reason that moves the Vulgar to use them, is the Hope they have to be cured by them with less Charge. Their Practice is also further enlarged by the Ignorance of the common Sort, who when they are sick, use to enquire after one that hath cured the like Disease. Here is Work for these popular Fellows, who have filled many credulous Ears with a false Report of their Cures. I confess it was an ancient Custom amongst the *Egyptians*, to lay their Sick in open Places, and to enquire of them that passed by, what they had heard or tried in the like Case. But this was before the Art of Physick was perfected and brought into a Method. Now the Case is far altered: There is a learned and judicious Course confirmed and established for the Cure of all Diseases. Many bind themselves to that Physician whom they have used before, be he never

never so ignorant, supposing that he knows the State of their Body better than a Stranger. All that he can know is whether the Body be easy or hard to purge, &c. and what is that in respect of all other Things before-mentioned, which are necessary in every Physician? And let him that hath recovered out of such Hands, rest satisfied in his happy Fortune, and ever after commit his Body to the most learned. These are the weak and lame Reasons whereupon the Fame and great Practice of these ignorant Men is built.

I remember a Story of a blind Woman famous for her Skill in Physick, by whose Door a Porter passing with a heavy Burthen upon his Back, fell down and cry'd out for Help: The compassionate Woman came speedily with *Aqua Vitæ*, and feeling for his Mouth, offered to pour in some. It is not unusual with *Empiricks*, for want of Learning, to bring as ridiculous and senseless Means of Help to their Patients: For when they see not the Cause of the Disease (as they very seldom do) how can they fit a Medicine to it. They may fondly purpose, foolishly consult, and largely promise to perform great Matters in Physick: But in Execution, they will be found like to *Hermogenes* his Apes, who assembled themselves together to take Counsel how

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they might be secured from the violent Incurfions and Affaults of greater Beasts, they concluded to build a strong Fort: They agreed upon the Matter and Form thereof. Every one was assigned to his several Work; some to cut down Timber, some to make Brick, others for other Offices. But when they met to begin this great Building, they had not one Instrument or Tool to work withal, so their Counsel was overthrown. *Empiricks* may attempt to build up Health in a sick Body: They may promise the Cure of Diseases; but what can be expected at their Hands, since they want all the Tools of *Galen* and *Hippocrates* necessary for so great a Work? The Consideration of all these Things hath often moved me to compare their Patients to them that cross the Seas in a small leaky Boat with an unskilful Pilot; they may arrive safe at the wished Haven: But Wisdom trusts to the strongest Means, which always promise, and commonly perform greatest Security. It is a Sport to hear one of the most eminent (being placed in a Chair) rail upon unlearned Physicians, and yet he himself never admitted to a Grammar School. But this exempts them from all Suspicion of Ignorance amongst the Vulgar, and procures them many Patients. But the more they are admired, and the greater
Number

Number of Patients they have, the more they exceed in Craft and Falshood. For Ignorance cannot purchase Admiration, unless Craft and Subtilty be Joint-purchasers with her.

But to draw to an End, as *Empiricks* are utterly disabled by the Difficulty of the Art of Physick ; by their Education in their Youth ; by the want of Grammar, Logick and Philosophy ; by their palpable Ignorance in the Theory and Speculation of that they profess ; by the manifold Errors they fall into. Since Experience cannot teach them the Method and Order of curing Diseases ; nor reading of *English* Books afford them any Mediocrity of Knowledge. Since most of their Cures are natural, or casual ; all their Secrets trivial and common ; their Discourse out of Urines grounded upon Subtilty and Deceit ; their Fame and Multitude of Patients rising from Fraud and Falshood in themselves, or from Folly in the Vulgar. Finally, since there is a full Consent of all the learned condemning them, I may firmly conclude that their Practice is always confused, commonly dangerous and often deadly. *Ludovicus Mercatus* says, *It is a good Medicine sometimes to take no Medicine at all.* And *Forestus* affirms that, *sometimes the whole Work is to be left to Nature ; which when Empiricks see not, they often kill the Sick.* In my
Opinion

Opinion this Distinction of Time may be cut off, and both these Sayings made general; for where the Practice is wholly ingrossed by these Men, there the best Medicine is always to take no Medicine at all; and the whole Work is ever to be left to Nature, rather than to be committed to any of these: For though they cure some, yet they kill many; so ample and broad is the Way of Erring in the Practice of Physick, and so narrow and straight the Path, leading to the methodical Cure of Diseases.

Thus, Sir, you have that which you required, Directions for your Health, and my Opinion of *Empiricks*. God Almighty bless you with the Benefit of the former, or preserve you from the Peril of the latter.

F I N I S.

